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their theology. The Abipones think the Pleiades to be the representation of their grandfather; and as that constellation disappears at certain periods from the sky of South America, upon such occasions, they suppose that their grandfather is sick, and are under a yearly apprehension that he is going to die: but as soon as those seven stars are again visible in the month of May, they welcome their grandfather, as if returned and restored from sickness, with joyful shouts, and the festive sound of pipes and trumpets, congratulating him on the recovery of his health. *Quemen naachic latenc! laydm nauichi enà? Ta yegdm! Layamini!* What thanks do we owe thee! and art thou returned at last? Ah! thou hast happily recovered!— With such exclamations, expressive of their joy and their folly, do they fill the air. Next day they all go out to seek honey to make mead, and, as soon as that is prepared, they assemble in one place, at the setting of the sun, to make public demonstration of gladness. They pass the night, the married Abipones sitting on the ground on skins, the by-standing women singing with a loud voice, and the crowd of single persons laughing and applauding, by the light of torches, which shine here and there about the market-place. Some female juggler, who conducts the festive ceremonies, dances at

[A' = i.e. shaman --- ANALYST]

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an hour, that it is time to desist, by repeated precussion of their lips, and by pronouncing the little words *Kla leyd*, it is enough. With this admonition, they immediately comply, and conclude the magnificent commemoration of their mighty deeds with *Gramockka akani*: Such then we are. Another pair then succeeds to the former, and in this manner the singing is protracted till the morning. Then, indeed, the scene is changed, the drinking commences, and their dry and weary throats are refreshed with that American nectar made either of honey, or the alfaroba. The women, and the unmarried men are excluded from these drinking-parties, though the latter are allowed to drink mead in private, as the women to drink pure honey, and eat the raw alfaroba.

To seek honey in the woods for making this drink, is the business of the men, but the whole labour of preparing it falls upon the women, who have to knock down the alfarobas from the trees, to carry them home on horseback, to pound them in mortars, to pour water on them, and to dress the hides which serve to hold the liquor. The method of their construction is this: the feet are cut off, the hide is made square; its four sides are then raised to the height of two spans, so that it receives at the bottom any liquor that you may pour in, and holds it without spilling a drop.